

THE *Bund II*  
CASE

OF

Dr. SACHEVERELL. *K*

REPRESENTED in a

LETTER

To a Noble LORD.

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*.....Remember MILO's End;  
Wedg'd in that Timber, which he strove to Rend.  
Roscommon.*

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L O N D O N :

Printed in the Year 1710.

THE  
CLASS

OF

DE SAGHERELL



REPRESENTED BY

LETTER

To a Noble Lord

By the Author of the Letters to a Noble Lord

LONDON

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Printed in the Year 1710

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*My Lord,*

SINCE the Christian Religion, according to the Doctrine of *the Church of England*, is your Lordship's distinguishing Character, I make bold to lay before your Lordship, the CASE of a *True Son of that Church*, now under Censure for *High Crimes and Misdemeanours*,

I shall not my Lord, presume to Enquire into the Justice of his Impeachment, or undertake the Defence of his Cause, leaving that wholly to himself ; my Intent being only to endeavour such a Representation as may set his CASE in a true Light, and in some measure, to show the great pains that is taken to widen our Breaches, and wound our most Holy Religion, by those ever fatal Enemies to our Church, the *Dissenters*.

" But whatever Success my Endeavours in this matter  
" may meet with, it is the peculiar Happiness, and Advan-  
" tantage of the *Church of England*, that it can yet,  
" notwithstanding all Opposition, glory in such an un-  
" blemished Patriot, and undaunted Champion for the  
" support of its Constitution as your Lordship ; whose  
" Life is the best Illustration of its Doctrine ; whose Me-  
" rits is as conspicuous as your Fortune ; whose Consci-  
" ence is as unblemish'd as your Honour ; and who by  
" the Justice, and regularity of your Principles and Ac-  
" tions, have compleated the Character of a *True Chri-*  
" *stian*, as well as that of an *Accomplished Nobleman*.

'Tis a Melancholy Reflection my Lord, to think that the *Dissenters Moderation* should be now, by themselves, turned into the utmost Revenge ; and that Indulgent Toleration, which our Legislature has been pleased to permit them, endeavour'd to be usurp'd into such a Domi-  
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nion, That the Doctrine of *the Church of England* must not be Vindicated by one of Her Ministers, but it shall presently be Reckon'd as a fore Grievance, and an Unpardonable Crime by the Dissenters; Power, my Lord, has ever been their aim, tho' never owned till they have got it, and then used with the greatest Unmercifulness imaginable; (as it has been judiciously Remarked by a late \* Author,) when Matters " are brought to a near approach of the " Power sought after, the Object appears so near and so " lovely, few are able to withstand the Temptation, but " in despite of Laws Humane and Divine; give a loose " to their Desires. Thus in all probability, *Cromwell* had " not been instrumental in cutting off the *Royal Martyr's* " Head, had not the Lord *Thomas Fairfax*, reflecting on " the Cause his mistaken Zeal embark'd him in, laid " down his Command: A Second Error more fatal than " the former, for this put it out of his Power to preserve " the KING, and all he could do afterwards was little " more than sending his Wishes for the Restoration of " the Royal Line.

And now, my Lord, to Resume the Case of the Person before us, who stands Impeach'd of high Crimes and Misdemeanors, for some Expressions in \* two late Sermons; and the Day of his Tryal drawing nigh, I shall now proceed to an Impartial Representation of his Case, and demonstrate what I have before hinted, that the *Dissenters Moderation* is now turned into the utmost Revenge, and the *Toleration* endeavour'd to be Usurpt into a *Dominion*.

So soon as the Parliament began to shew their Resentment of the Sermon Preach'd at *St. Paul's* (long before his Impeachment) with what opprobrious Language and Scurrility was he treated, by the Dissenting Pamphlereers, and one or two Wolves in Sheeps Cloathing, who call themselves Ministers of our Church; as so the Dissenters they were glad of such an Opportunity to widen our unhappy Breaches (not in the least Regarding that Advice of the Apostle, *Be all Mankind un-*

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\* *Col. Bladen in the Life of Cæsar, prefix'd to his Translation of the Commentaries.*

† I. Preached at Derby Assizes, Aug. 15,

II. — at the Cathedral Church of *St. Paul*, Nov. 5.



to all Men, and nothing less than *Banishment, Degradation, a large Fine, Imprisonment, or a severe Corporal Punishment* will serve their turn, and yet I am certain, were a Scrutiny made, not one in a hundred of them ever read the Sermon; such are the Party that would be thought the best Friends to Her Majesty; who will not let his Honourable Accusers proceed without their Direction, and for want of Argument to Confute his Defence of the Discipline of our Church; and Asserting the Authority of the Queen, audaciously cry out, as they have always done, \* such Defenders of our Church and Government, must be for a *French Interest*.

And as the Doctor himself justly Complain'd of those Judges that *Condemn'd his Sermon without hearing*, so I would not have 'em again, pass Sentence upon him before his Tryal, but leave that to his Honourable Judges; and maturely weigh and consider with themselves, into what Mischiefs *Prejudice* and *Partiality* will precipitate Men, if not rightly consider'd: To prevent which, I heartily recommend them to the Doctor's most admirable Essay on that Subject, *Viz.*

As all Government is built upon Law, and all Law is Supported by the the due Execution, and regular Administration of Justice, which is the grand End and Design of both: So there's nothing that does more effectually Overturn its Foundation, Countermine and Defeat its good Intention, and utterly Disappoint and Evacuate its Force and Power, than a *Personal Prejudice*, or a Blind, Mercenary, and base *Partiality*. And truly 'tis not easie to determine, Whether Government, or Religion has suffer'd more from *Prejudice* and *Partiality*, to which they will for ever stand such irreconcilable Enemies. 'Tis this that can Transform the one into Enthusiasm, Superstition, and Atheism; and the other into Fraud, Bribery and Oppression; fill our Church with Bigots, Fanaticks and Infidels; our Courts with Parasites, Informers and Sycophants; and if not timely prevented, subvert the Peace and Establishment of Church and State, and deprive us of what we can possibly claim

as our Right, either by Humane or Divine Law. Which I hope to make Evident, under these Three General Heads :

I. First, I will endeavour to state the true Nature and Bounds of these Vices, and shew wherein they consist.

II. Secondly, I will point out the Causes from whence they flow, whereby their Guilt and Malignity will appear.

III. Thirdly, I will lay open the fatal Influence they have in their pernicious Effects and Consequences, so as more powerfully to induce us to prevent, or remedy them.

1. The true Nature of *Prejudice* may seem to Consist in this, That it is a Premature, Indeliberate, and Irrational Opinion, hastily fixed in the Mind, either *For*, or *Against* any *Person*, or *Thing*, not arising from any Light, or Conviction of the *Understanding*, or the Merit or Evidence of the Cause, but from the predominant Controul of the *Will*, and the Arbitrary impulse of Humour or Imagination, Aversion, or Desire. And it may be call'd a kind of *Moral Sympathy*, or *Antipathy*, or a *Fantastical* Liking, or Hating any thing, not so much from Reason as Caprice. Now tho' it is unnatural for the Mind to hang and fluctuate in an Equipendency, in relation to any thing propos'd to the Thoughts, and that it must determine its Judgment one way or other, yet this ought always to be regulated by the clear Demonstration of Sense and Argument, where the Subject will admit of it, and by the most probable Proofs where it will not. When the Understanding *Certainly* perceives the Truth of Things, it enjoys an infallible Knowledge and leaves no room for Doubt, or *Prejudice*. But the Compass of this is so Narrow and Confin'd, that it serves only to upbraid our Ignorance, and to mortify our Pride and Ambition in this dubious and gloomy State here below. A Consideration one would think sufficient in it self to make Mankind Cautious in entertaining Opinions, and solicitous in Establishing their Truth, to keep their Minds single, free and Untainted, ready to receive Conviction, and not so pertinacious as to refuse all further Information, and like the Deaf Adder, to stop their Ears to the Voice of the Charmer, Charm He never so Wisely.

If Men Judge before they have throughly Examined the Force of those Arguments that should determine their *Last Thoughts*, it must be Owing to Fortune, that they stumble upon Truth, and find by Accident what they grope after in the Dark. They *shoot* at Random, and 'tis a Miracle if they hit the Mark, at which they never took Aim. This is the prime Source of Error in the World, Men in Defence of their own Opinions, Declare War against all Opposers: When they have once *Pronounc'd* their Sentiments, they are resolv'd to Maintain them, and delude themselves into the Belief of their own Judgments, for no other Reason, but because they never thought otherwise. Which indeed is to presume that they Judg'd right, because they never judg'd as they Ought. For then are We only properly said to *Judge*, when we have Travers'd o'er the whole Extent of our Subject, and have nicely Compar'd the different Habitudes it bears, with respect to it Self, and Other Beings; when we have weigh'd every Doubt, and Difficulty in the Ballance of Reason, when the Mind has gradually run through and Unravell'd the intricate Chain of Thoughts and Consequences belonging to it, till at last upon a compleat Survey, it Collects, Distinguishes, and Adheres to the Truth it must Rest upon, and Confide in. But how few are there, whose Business and Leisure will admit of such a dilatory Search, thus accurately to Sift and Explore every Particular, that can let in Light upon an Obscure and Ambiguous Question? And how few Things are there that will allow such a thorough Disquisition, such a Full and Adequate Discovery?

But are we therefore to throw up, and abandon our selves, to *Scepticism* and Infidelity? And for fear of incurring the Guilt of *Prejudice*, and the Difficulty of avoiding it, Believe Nothing, but what we are to expect a Scientifical Certainty of? Must we *Trim* and Waver, and change our Judgments, as often as we meet with a Knotty Objection that perplexes us? Doubtless that is as little a Proof of a Man's Courage, as his Reason, of his Honesty, as Religion, and as much Reproaches his Understanding, as his Manners. And on the other Hand, must we blindly Resolve to be Ignorant, and become such *Perverse Bigots*, as to stick to the First Crude and Indigested Notions that arise from the Fumes of Lust, or the Heats of a disturb'd and *Whimsical Brain*.



Certainly the Danger is Equally great on both sides, and there must be some safe and Middle-way betwixt these Extreams. When a Man has with all due Care, Integrity, and Circumspection fairly discuss'd his Opinion, and the Testimony on all Sides has been Calmly and Impartially Debated, he may with a Moral Assurance, give in the Verdict of his own Judgment, which he is oblig'd to stand to, and defend, both in Justice and Honour, 'till better Evidence appears, and Convinces him to be in a Mistake. But to Assert his Notions Right or Wrong, to Shut his Eyes against the Light, Contumaciously to withstand all Persuasion, and to Bid Defiance to Reason, is to be Wilfully and Obstinate *Prejudic'd*.

He who Acts with this Ingenious Fidelity, may Rationally and Laudably Assent to those Propositions, against which he at present sees no sufficient Objection: So he who is possess'd with that Obdurate *Self-sufficiency*, as to imagin his own Maxims Incontestable, and above the reach of all Contradiction, must necessarily be De-luded into Falshood and Error.

Thus far *Prejudice* has been Confin'd only to Matters of *Speculation*, and is to be consider'd as a kind of *Intellectual Sin*; and as an *Error in Judgment*; but when it comes to break out, and Exemplify it self in Action, then it commences *Partiality*, which is an *Error in Conscience*, and a Visible and *Practical* Instance of it. I shall now in the Second Place, Account for all those secret Causes and Methods whereby we are Betray'd into the Errors of *Prejudice*.

II. Whoever searches this Vice to the Bottom, and traces it up to its Original, will find it a very early Principle; deeply Rooted in our Corrupted Nature; springing from the Fundamental *Stamina* of our Constitution, growing up, spreading, and incorporating it self, with the Viral Frame and Essence of our Being. To this Fatal Bent, and Devious Irregularity, that Humane Nature receiv'd in the Forfeiture of its Primogenial Innocence, is to be Attributed this *πρώτη ψεύδος*; as the *Ancients* Styl'd it, This Hereditary Falshood. To which is imputed that almost irresistible Sway, that our Headstrong, and Tyrannical Will, usurps over our Impotent Reason, leading it Captive, and Suborning it to the chful Compliances. However this may be

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Ridicul'd, by Prophane and Senseless Atheists, as *Cant* and *Hypothesis* in Divinity, who are indeed the greatest and most Scandalous *Examples* of its Truth : It cannot be deny'd, but that the State we are now in (and such a State must be a Faint Transcript of the beautiful Image of GOD, wherein we were Created) that not only the Disposition, Temper and Habit of the Soul, but oftentimes the very Power of its Reasoning, the Formation of its Idea's, and Judgment, do very much Depend upon the Contexture of the Organs of the Body, Co-operate, and in a manner *Sympathize* with its prevailing Humours. There is a sort of Judgment as Peculiar to every Man, as the Turn of his Face, which proves to be, and may be call'd a *Complectional Prejudice*; Presiding variously in all Men; according to the several Different Proportions, and Mixtures of the Elements in Their Constitution; a Corporeal kind of *Energy*, or Superiour Inclination, to which the Mind is very much subject, and from whence it Forms its singular Affections, and takes all the Colours and Figures of its Passions. This is what the *Naturalists* have styl'd the *Idionoxetia* the main governing Ingredient in the composition of Nature, which runs through, and mingles with its whole Mass, gives a Tincture to all his Actions and Conceptions, Denominates the *Distinguishing Genius*, and by Discriminating one Man from another, seems to be a Principle of Individuation. These are as the *Philosopher* calls 'em, *Ἀποσυστά* *Connate Infirmities*, that are born and bred in our Blood, and that produce our darling Vices, which, so imperceptibly slide and insinuate themselves into our Practice. These *intestine Temptations* incessantly attend upon the Mind, by which it is watch'd and seduc'd, not without Proclivity and Satisfaction. They are the Center in which all our Passions Terminate and Joyn, tho' never so much Repugnant to each other.

This will appear very manifest, if we turn the Mind inward upon it self, to view all its secret Workings, and trace its invisible Labours, in its dark Cell, by the Springs that actuate it. This We shall find the Grand *Master-Wheel*, that Communicates Motion, and Life, to the whole Machine. Where a Man's Nature is wrought

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wrought up with Impetuosity and Fire, the Spirit will exert it self in Boldness and Ambition, in Rage and Rashness, in Turbulency and Choler. This will make all his Counsels sanguine and precipitate, his Actions unadvis'd and unsteddy. What ever *Strikes* the Imagination thus *in a Heat*, makes a strong, tho' not always a lasting Impression, and hurries the Man away into inordinate Transports. This Constitution, if not subdued by the assistances, of Wisdom and Grace, will neither let us Reason coolly, Judge sedately, or Act consistently. It drives and over-powers our Faculties, raises a kind of *Hurricane* in the Soul, and so ruffles and discomposes its Serenity, that it is no more capable of discerning Truth, than a troubl'd Sea of reflecting a perfect Image. This violent Temper has generally the misfortune to be attended with Pride and Conceit, Vanity and Self-Love, Vices that darken the *Inward-Man*, and infatuate and besot his Understanding, and leave him utterly incapable of Conviction. For they make him in love with his own Errors, doat upon his Follies, and admire his Deformities. They expose him to the most ridiculous Absurdities, to justify and adore his own Crimes, and to villify and depreiate other's Merit and Virtue. Upon which account he scorns others, and is himself despis'd; while he rails at them, he is no less reproach'd, and is detested by that World which he presumes to abhor. Such Men are always carried on with a bitter and furious Zeal; Fly into Extreame, Love; or hate in Excess, and view every thing thro' a wrong Glass, either Magnify'd or Diminish'd too much, by *Prejudice* and *Partiality*. They are impatient of Contradiction, implacable in their Resentments, boundless in their Hopes, fierce in their Prosecutions, uneasy under Delays, exalted with Success, and dejected with Disappointment.

Thus does *Prejudice* flow from a tumultuous and insam'd imagination, which never fails to make either an *Atheist*, *Bigor*, or *Enthusiast*; and 'tis difficult to judge, which is the worst madness, to *believe any thing*, or to *believe nothing*: For either of 'em perfectly *un-man* us, dethrone our Reason, and subject it to all the wild Extravagances, and impious Suggestions of a sophistical Fancy, and unbridl'd Appetite. The Certainty of Sense,

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and Authority of Divine Revelation, and all the common Methods of natural Knowledge, must be equally thrown up and discarded in this Case, where Men pretend to such a new infallible Illumination, as must supersede all previous Instructions, either from GOD, or Nature. Such Perswasions as these, when they once come to be settl'd in the Mind, Magisterially insult over it, baffle and bear down its Faculties, and demands its Assent and servile Compliance. Like evil Spirits blended with their Natures, they animate 'em with strong Impulses and Delusions, break through all the Restraint of Reflection, and carry Men, headlong into Perdition.

Again, where Envy, Jealousy, or Revenge get the upper-hand in a Man's Temper as they are active, busy and prying Passions, and indefatigably working in Secret, and always keep the Soul awake, standing upon its Guard, and ready to give, or ward a Blow, so they prepare and qualify it, to wrest and mis-interpret the Reports it receives; and by casting a *false Medium* before its View, play upon it with all the Illusion of deceitful Colour and Appearance. They make it like a sick Stomach, either refuse the wholesome Diet when 'tis offer'd, or convert what it swallows into Poison, and the corruption of a Disease.

Where Phlegm and Melancholly make the Blood Stagnate, they Stupify the Soul, strike a Chill and Damp upon the Conscience, and render all its Conceptions Gloomy, Splenatick and Sour. Men of this austere and sullen Temper, contemplate nothing in the Divine Nature, or Law, but their Justice and Rigor; represent GOD as an hard and inexorable Master, trampling upon his Vassals, and loading them with unreasonable Chains, and Impositions, *taking up what he laid not down, and reaping what he did not sow*, and making the Work of his own Hands, the *Reprobated Vessels* of eternal Wrath, and Vengeance, for *Invincible Ignorance*, and *Necessary Infirmities*. This is a sad Prelude to Despair, which GOD permits some self tormenting and desponding Men to fall into, and is the most powerful Efficacy of *Devilish* Imposture, which can persuade Men to invent, and believe such monstrous and absurd Tenets, so derogatory from the infinite Goodness and Mercy of GOD, and so utterly Repugnant to his  
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Glory and Honour. With these Men, a timorous Distrust, a fearful looking for of Judgment, and a Superstitious Horror. Usurp the Place of Reason, and the sacred and inviolable Name of Conscience. Their Charity is made up of Spiritual Pride, Peevishness and Centorinousness. They treat their Brethren in their Devotions with Blackning Contumelies, and dire Execrations, and even GOD Himself with amazing Impudence and Blasphemy.

It is manifest, in all these Cases, that the Operations of the *Sensitive* Soul are mistaken for those of the *Rational*, and the Acts of the *Will*, for those of the *Understanding*; that a strong Perswasion, and inveterate Stubbornness, imposes upon Men for Evidence and Illumination; and Fancy and Inclination, for Demonstration and Science. These are the *Internal* Grounds of *Prejudice*, and which are laid as the *Basis* of all false Notions, and chimerical Speculations; and prepare the way for the Erroneous Conduct of our *moral* Practice, which is usually guided by them. Which I shall more distinctly Consider, under these following Heads; to which all that Variety of *Prejudice* that Reigns in the World may be reduc'd, as it arises from one, or more of these Causes. Namely from,

1. *Education and Custom.* 2. *Ignorance and Affectation.* 3. *Conversation and Company.* 4. *Authority and Example.* 5. *Interest and Party.* 6. *A Vicious and Debauch'd Life.*

1. As to those *Prejudices* that are deriv'd from *Education and Custom* The First Impressions that are made upon the Mind in the tender State of Infancy, strike so strongly upon it, and sink so deeply into it, that nothing can, without much Force and Violence, erase those durable Characters. Let those *Sensitive Rudiments* be never so wrong and absurd, they will, if not timely Corrected, carry a commanding Influence over all the Opinions and Conduct of our future Life; give a Taint to every Thought and Action, and make 'em either stand approv'd, or condemn'd, as they fall in with, or impugn these elementary Draughts of our Knowledge: Which are often, tho' falsely appeal'd to by sensual Men, as the great Test of Reason, the Standard of Truth and Falshood, as the *lively Oracles* of GOD and Nature,

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set up in our Breasts, for the last and infallible Determination of all doubtful Controversies. This many *Epicures* look upon as the immutable *Rule of their Faith* and Assent, and will Credit nothing else, though recommended with the highest Evidence of Revelation. Reason here loses its Force, and argument Recoils without Entrance. For when these *Original Prejudices*, begun by the Senses, and improv'd by villanous Instruction, have crept into the unguarded Understanding, by long Familiarity they contract a Friendship with it, till at last they cleave to, and are almost inseparably United with it. Thus, when a Man has through a *false Education*, been long train'd up in, and devoted to any Opinion, and it is become *Habitual* to him, it passeth into a Second Nature, which as 'twere extinguishes the First, by Superinducing a sort of Necessity of Acting according to its Motions. For though the Understanding may be sometimes Reluctant, yet when the Will is so prepar'd by *Custom*, as to become inflexible, the other Faculties of the Soul are resign'd to an undisputed and implicit Obedience. Thus Men live and believe as they are taught, and owe their Religion to the Tenets imbib'd in their early Years, and to the different Way and Fashion of their Country. They grow like Plants as they are set, partake of the Soil they rise out of, and bring forth Fruit according to their *Radical Moisture*, and scarce ever wear out the Principles they were first season'd with. Certainly there cannot be a greater Proof of the insuperable Dominion, as well as strange Absurdity of these *Infant-Prejudices*, than that irrefragable and blind Zeal, wherewith Men of all different Perswasions, and Religions in the World, as inconsistent with each other, as GOD is with Falshood, Tenaciously adhere to the most irreconcilable Contradictions; and yet every one thinking himself in the Right, and his Adversary in the Wrong; as if there was no such Thing as Real Truth, or Reason in Nature. So deeply Rooted is the *Prejudice of Education*, so Despotick and Unquestionable the Authority of *Custom*, that it shall compel Men to swallow Traditional Nonsense and Lyes, though never so Gross and Impious; and make 'em afterwards as Impudent in defending them, as they were at first Sottish in Embracing them.



2. As *Prejudice* is the Effect of *Education* and *Custom*, so is it also of *Ignorance* and *Affectation*. The various Conditions and Stages of Men's Lives, joyn'd with the Obliquity of their Will, and want of a solid Regard to their true Interest and eternal Welfare, betray them into *Ignorance*; from whence, according to their particular Circumstances, *Peculiar Prejudices* flow. And a Ridiculous *Affectation* of an imaginary Fame, leads Others into a Petulant and Heretical Singularity; which, as 'tis the Socree of unaccountable *Prejudices*, so those *Prejudices* produce as Wild and Incomprehensible Errors.

Those whom Providence has plac'd in a lower Sphere in the World, whose chief Solicitude is to provide for the hard Exigencies of a miserable Life, must have their Minds as humble and narrow as their Fortunes; and owe the little Improvement of both to the Condescension of their Superiors, and consequently think and act as they are directed at Second-hand.

Others, that are engag'd in a Tumult and Hurry of Business, scarce give themselves Leisure to retire into their Thoughts; to state their inward Accounts, settle *the one Thing necessary*, and sound the Truth and Certainty of their Principles. Their Minds are so full with the substantial and engaging Concerns of this Life, that they find little Room for those of the next. If their Affairs increase here, they trouble not themselves with the Expectations of hereafter. Wealth, Honor, and Estates are their Aim; they despise Contemplation and Knowledge, as *Pedantry* and Amusement, fit only for the Conversation of Scholars, and the idle Speculation of Bookish and Melancholy Men. Money is not to be got by *Syllogism*, and an Argument is worth nothing that will not serve to promote Trade. If these Men have any Opinions, they must take them upon Trust, without examining their Credentials, and consequently Live and Dye in one continued Circle of *Prejudice* and Mistake.

Others, who enjoy all the noble Advantages of a learned Education, and want neither Time, Friends, nor Abilities, to furnish 'em out for a strict and impartial Search after Truth, are either carry'd off by Diversion, or Pleasure; or industriously avoid such a *Disagreeable*  
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*Scrutiny*, as would let 'em into a true Knowledge of themselves, and fill 'em with a just Shame and Remorse, on the odious View of the Folly and Iniquity of their Designs; and the extravagant Waste and Abuse of those excellent Gifts and Endowments, GOD and Nature had enrich'd 'em with, for the Service and Honor, the Defence and Ornament of their Country and Religion. How great Pity is it, that these Men will form no other Judgments, but such as are suitable to their *Libertine* Course of Life, which makes 'em seek after Arguments to Defend, instead of Correcting it! They are contented with a lazy and supine *Ignorance*, to know and believe just what is in Fashion, and to *Subscribe the Articles* of other's Faith with an *Implicit* Consent.

On the other Hand, even *Learning* it self, if not Regulated by Piety, Humility, and the true Fear of GOD, may not be without its *Prejudices* and Errors, into which some Vain-glorious Men, thirsty of a Name, are unfortunately Mis-led, to its great Dishonour. Hence some, that are wholly Govern'd by Singularity and Novelty, affect what is *Abnormalous* and Surprising, they endeavour to think out of the Way, and to shew their Wit in maintaining *Paradoxes*, scorn to go in the *Common Road* and Beaten Track with the rest of Mankind. These *Patrons of Conjecture and Hypothesis*, are so enamour'd with their own new-fangl'd Conceptions, that they will renounce their Religion, if it does not square with their Opinions, and sooner quit the *Gospel* than their *Systems*. They will impiously dare to prescribe Rules to Providence, and constrain GOD to Work in their own Ways and Methods; and presumptuously set Bounds to the infinite Power and Wisdom of the Almighty, and say, *Hitherto shalt thou go, and no further*. Tho' they are never so fully Confuted, they will never be Convinc'd; they are wedded to their empty Curiosity, embrace a treacherous Fallacy, and hold fast a destructive Lye. What a vast Discredit and Mischief this has brought upon Learning and Religion, and how much it has tended to undermine and subvert the Truth and Authority of the Holy Scriptures, by solving the great Miracle of the *Divine Creation* by the *Novel Schemes*, and Senseless Theories, of *Humane Invention*, and *Philosophy* falsely so call'd: and by impiously Fathom-

ing the profound, and mysterious Doctrines of Christianity, by the short Line of shallow Reason.

3. Another Cause of *Prejudice* is *Conversation* and *Company*. 'Tis almost impossible for *Innocence* to Breathe *Untainted* in an *Infectious Air*, or to preserve it self Chast and Undeild amidst the *Insinuations*, and *Wiles* of subtle and designing Men; who by *Mis-representing* Truth and Religion, under an odious and ridiculous Dress, by scouting and scoffing *Virtue* out of Countenance, by impudent *Harangues* and *Panegyricks* upon *Lewdness* and *Profaneness*, set-off and recommended with the false Embellishments of *Wit* and *Rhetorick*, *Address*, and *Complaisance*, pretended *Counsel* and *Friendship*, instill all loose and cursed Tenets into unstable and unwearry Minds; and inject the Principles of *Fanatisme*, *Deisme*, and *Atheisme*, and sow the *Seeds* of *Damnation*, in a corrupt and perverted Judgment.

4. The Fourth Cause of *Prejudice*, namely *Authority* and *Example*. These are as 'twere *Palpable* Arguments which Appeal to the Senses, they come vouch'd with *personal* and *visible* Evidence, convince by Matter of Fact, and seem not to leave the Judgment in the Suffe-  
 rence of Election. No Wonder therefore, that the Understanding should Credit the Eye-sight, and not Distrust the Reports of Sense. So Powerful is the Cheat and Prejudice of Authority, it can scarce leave Room for Speculation, but Ratifies and Illustrates the Sophistry of its Rules, by the Examples it alledges of their Practice. But how ridiculous and inverted a way of Reasoning is this, to prove the *Truth* and *Morality* of any Man's *Actions*, by his *Pretended Principles*? Whereas we ought to judge quite contrary, and prove the *Truth* and *Morality* of his *real Principles*, by his *apparent* and *express Actions*. Yet however absurd and irrational this *Maxim* is, it has Mis-led more Men into Guilt, Error, and Prejudice, than any Fallacy besides, that puts upon our Judgment. How few are there in the World that know how to *Distinguish* betwixt Men's *Honesty* and their *Characters*? Not the *Vulgar* only are mistaken, with outside Pomp and Figure, with the Appearances of *Wealth* and *Grandeur*, which like false Beauties, glitter at a Distance: but even those of more considerable Capacities, through

an over-candid Judgment, or a *Latitudinarian Charity*, think it impossible, for Men of Parts and Learning, of establish'd Fame, Eminency and Power, to *Apostatize* from Truth, or espouse any false Opinions, or Doctrines. They think it as much want of *Sense*, as *Good Breeding*, to question their Authority, which stands confirm'd by the venerable Seal of Dignity and Antiquity, and has been continu'd down to them as an undisputed Title, which they have held Possession of through Age and Tradition. Thus Men deceive themselves with *Instances* instead of *Reasons*, take their *Creed* by *Proxy*, as 'tis dictated by their mistaken *Parents*, *Magisterial Tutors*, or Ecclesiastick *Directors*; and stake their Faith upon the suppos'd Probity and Capacity, the Number and Integrity of their Leaders and Authors. As if Truth was to carry it by the Poll, and Religion was to be decided by the majority of Voices. To be born down the Stream, and blindly follow the *Prescriptions* of others, is almost the inevitable Road to doing Ill. For the Multitude are generally deceiv'd, and there's such an universal Corruption in Morality, and Men's Vices lie so intermixt with their Virtues, and so hardly to be distinguish'd, that *Precedents* are scarce ever to be trusted, unless in cases of demonstrative Virtue and Equity, and sometimes in matters of Indifference, Decency, or Fashion. Besides, there was scarce ever any Opinion broach'd in the World, though proceeding from never so craz'd a Brain, but has found some Men, either *Fools*, or *Knaves*, enough to espouse it. Mankind walk like *Beasts* in a *Track*, no Error ever wanted its Professor, no Professor his Disciples; for one bad Example shall have ten Thousand more sordid Imitators, than a Hundred good Ones: Especially if it falls in with their *Interest* and *Party*, which carry an over-bearing *Prejudice* with it. When once Men have list'd themselves into a *Party*, they never consider the Merit of the Cause, but at all Adventures follow their *Ring-leaders*; Stick to their Colours, and obey the Word of Command, let it be to the Right or Left. The management of *Parties* being like that of making War, wherein there is always a *false Reason* given out, to justify the Proceeding;



But the true Cause and Reason of State suppress'd and conceal'd. The treacherous Hook must be cover'd with a specious Bait, and the deadly Pill must be artistically Gilt, before they can be swallow'd, or do Execution. Hence these skilful Incendiaries in Government, to make their ungodly Stragems and Revolutions pass upon Mankind, have amus'd them with the *Kingdom of Christ*, and the true *Worship of God*, the defence of *his Saints*, and the extirpation of *his Enemies*, the vindication of *Liberty and Property*, the abolishment of *Heresy, Superstition and Episcopacy*, the publick Good and salvation of *Souls*, which are the glittering Pretences, and godly Trepanns, with which crafty *Politicians*, and designing *Knaves*, cajole and delude the credulous World, and sanctify the most abominable and execrable Villanies. Whereas, God knows! There's nothing meant by all this *Holy Jargon*, and *Scriptural Sham*, but to cast a Mist upon Men's Brains, to lead them blindfold into the Devil's Snare, to prevent their Repentance, and to damn them with more Security. To play upon their Faith with all the Pharisaical Artifice and Legerdemain of Wors, and to Disguise and Consecrate *Avarice and Oppression, Ambition and Injustice, Murder and Rebellion*, and even *Regicide and Sacrilege*, under the venerable and sacred Name of *Conscience*. This is the distinguishing *Dialect* and *Shibboleth* of *Faction and Sedition*; and truly 'tis an amazing Consideration, what strange Power and Influence this *Enthusiastick Cant* has had in all the *Civil Wars* and Disturbances of *Europe*, and particularly in our own *Kingdom*; wherein, like a kind of Witchcraft, it animated a Body of People into a Religious Phrenzy, to act the most astonishing Impieties: For God's Sake to pull down his *Church*, murder his *Anointed*, and to lay a whole Nation in Blood and Ruin. And such is the malignant Virulence, and implacable Rancor of *Phanaticism*, which is nothing else, but a most full and comprehensive Combination of all wayward and diabolical Prejudices in one, that we can never be secure from its restless and embroiling Designs: If the fruitful Monster is lopt in one Part, it sprouts up in another; and like the evil Spirit,

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which possesses it, can appear in all different Forms, to act its Illusions upon Mankind. For if we were to consider its Progress, in all that *Series of Rebellions*, from its odious, and never-to-be-forgotten *Æra of transcendent Villany*, in the Year *Forty One*, we shall find the same *Jesuitical Principles*, like a *Plotter in Masquerade*, only changing the Name, but carrying on the same *Machinations* and wicked Practices in *Church and State*, to the subversion of our Constitution in both, down to this present Day. An Argument one wou'd have wish'd had been thought sufficient, to have induc'd our Wise Legislature, to put them both out of the power of such double-dealing practical Atheists, whose Gain is their *Godliness*, whose Profit is their *Religion*, and whose Interest is both their *God* and *Conscience* ! Who can Betray, and Sell their Saviour for Money ; and make the *blessed Body and Blood of his Sacrament*, the *Seal and Sanctuary* of the worst of Iniquity ! Men that have the Confidence to own the stated *Principle* of their Communion, and open and avow'd Hypocrisy ! A Principle that ought to qualify its Professors for a *Goal*, instead of a *Church* ; bring them to the *Scaffold*, instead of the *Altar* ; or advance them to *Haman's Punishments*, instead of his *Preferments* ! It is, to say no more of it, such a prodigious Act of the most audacious Villany, that it seems an equal Wonder, that ever that, against which our Saviour denounc'd so many Woes, should want an *Humané Law* to restrain it, and that we should be the only Christian Nation in the World without it : or, that the Church and Kingdom should be deny'd that Law, which can be the alone Support and Defence against the Ruin and Subversion of both, from these their sworn, and for ever irreconcilable Enemies. But if these pious Hypocrites must not meet with their Recompence in this World, they may rest assur'd, they will not fail of it in the next ; where they will find, to their eternal Sorrow, without a long, habitual and severe Repentance here, that *God is not to be mock'd*, that what they have Sown in *Disimulation*, they shall Reap in *Sad Earnest* ;

and that what is begun in seeming Devotion here, will end in real Damnation there.

But what is there that the *Infatuation* of Prejudice, Interest, and Party, will not perswade Men to do? If it can prevail even upon those, who pretend to support our Church and Government, in spite of their Oaths and Obligations, to betray them; and partially to give up both in favour of those Men, who have plotted their Destruction ever since they began first to rend it with their unnatural Schism; who deny and confound our Holy Orders, renounce our Sacraments, defy our Discipline, ridicule our Articles, scoff at our Priests; and was their Power equal to their Malice, would down with em all even to the Ground, and Annihilate the very Name and Being of our Church! And are these then the Persons to be caress'd? Are these the *Wolves in Sheep's Cloathing*, that are to be *Invited* and *Complemented*, even by our Superior Pastors, into *Christ's Fold*, to Worry and Devour it? These are strange Politicks! And whether they Savour not of the refin'd Spirit of *Rome*, or *Geneva*, let any Man Judge; when they wisely teach us, to court our most inveterate Foes, and to abuse and sacrifice our best and most faithful Friends! To carry on the blessed Work of *Occasional Conformity*, to Prevaricate and Halt betwixt the Church and Conventicle; and be ashamed, or afraid to own our true Principles! upon what bottom must the Church stand, when these are the Conditions and Terms of our Communion! Will nothing but Impossibilities satisfy their unreasonable Demands; to reconcile *Light* and *Darkness*, *Unity* Order and *Anarchy*, and strike up a *League* betwixt *Christ* and *Belial*.

And yet this is thought sufficiently Palliated with a little popular *Cant* of *Moderation* and *Comprehension*, *Christian Peace and Union*, no *Persecution* of tender *Consciences*, and the mighty Fears of *POPERY*, and other such base and false Insinuations against the CHURCH OF ENGLAND; as if her Doctrines were too high-strain'd, and ought to have their Rigour and Severity Temper'd and Qualify'd; or, as if they tended to bring in that more than the *Egyptian* Monst

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of Idolatry and Superstition ! By the false Pretences of Moderation these designing Men serve themselves in a two-fold Way, both upon the Church to amuse and cast it into a dead Sleep, and then like *Dalilah*, to let in the *Philistines* upon *Sampson*, by widening a Breach in her Constitution, first to Weaken, and then to Overthrow it : And on the *Dissenters*, to Sooth and Encourage them in their Sins, by mitigating their's and the Church's Differences ; nay (which is more Astonishing) even by justifying their damnable Schism. What have such Men to do with *Peace and Christian Union* ? We may learn this even from a *Jezebel*, That *Zimri* shou'd have no Peace who slew his Master ; and that we ought to suffer for our Folly, if we are so Weak, as to trust those who never fail'd of betraying us when they were trusted. *Comprehension* is so Nonsensical and Wicked a Scheme of Religion, and will produce such a destructive Latitude in it, that instead of bringing the *Dissenters* in to the Church, it will carry the Church in to the *Dissenters*, into which it is utterly Impossible they ever should come upon their own Principles. And as for *Persecution of Tender-Consciences*, if the Church's asserting her own legal Rights and Privileges must be call'd so, I appeal to the Histories of our Kingdom, and even those written by their own Party, whenever they gave the Church the least Favour, or Quarter, when they had her under their Power. Or, whether the barbarous and bloody Usage of the poor *Episcopal Church* in *Scotland*, may be call'd a *Persecution*, or a treating it with *Tenderness of Conscience* ; and, whether that does not give us a fair Warning, that this is only a *Model* of the *Reformation* we must expect from them here. As for the Cry of *Popery*, it has been always the *Trumper* to all the *Sedition* and *Rebellion*, that ever infested this Nation : It is the Party-Word, to Exasperate and Frighten the Rabble with Groundless Jealousies and Fears, against that Establish'd Church, which is the only Bulwark, under GOD and Providence, against *Popery* in the World. Yet such is the intoxicating Influence of *Faction* and *Prejudice*, it shall make Men believe *Contradictions* ; or, which is



worse, contradict and act against their *Belief*! It shall make 'em the most slavish and abandon'd Vassals to their Interest and Party, to preserve and promote which, they shall Root out the very Foundations and Principles of Truth and Honesty from their Natures, Cancel the Distinctions of Good and Evil, stand *indifferent* to do anything, say any thing, and in a word, to be any thing, but what they shou'd be. Now as these Prejudices argue a very base and dishonest Mind, so they must very often Result, from a *Corruption of Manners*, and a *Profligate Life*. A Man may, without doubt, by many long and habitual Acts of Sin, as much debauch his Soul, as his Body; bring as fatal a Distemper on the one, as the other; and as much impair his Judgment, as weaken his Constitution. For all Vice does naturally Obscure and Pervert the Understanding, which is willing to comply with such Principles as will justify it's Actions. And when once Lust has conquer'd the Conscience, and it lies Stupify'd and Drown'd in Sensuality, the inward Man grows Callous, harden'd against Remorse, Proof against Advice, or Rebuke, and deserted by the good Spirit of God, and given up to the Bondage of his own Passions, and the Dominion of the Devil. This is that wretched and deplorable State of Mind which the Holy Ghost sets out by those strong and fearful *Metaphors*, of a brawny Heart, as an Adamant harder than Flint, a Conscience scar'd with a red hot Iron, τοῦ ἀσβεστοῦ, a Reprobate mind, and ἐνέργεια πλάνης, the efficacious Power of Error, That Men should believe a lye, and rejoyce in Iniquity, having the understanding darken'd, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness, or Hardness of their Hearts, are past feeling, having giving themselves over to Lasciviousness, to work all Uncleaness with Greediness. Ephes. 4. 18, &c. Thus Vice may destroy the Man long before his Death, Bury his Understanding before his Body, eclipse his Reason, and draw as it were an Egyptian Midnight upon his Soul. And when once the Understanding is thus Suborn'd by the Will, no wonder that it becomes the Eccho of its Dictates

Dictates and Commands. Men may well be suppos'd to think according to their settl'd Practice, and their Lives and Principles to hold a Correspondence.

Having trac'd our Prejudices up to their most considerable Causes, and shewn how they derive their Original from the depravation of our corrupted Nature, and are woven into the very Body of our Constitution; that they Spring from the Disorder of the Imagination, and the Irregular Motion of our Passions; that they are made up of Pride, Ambition, and Self-conceit; Envy, Hatred, and Jealousy, Rashness, Turbulency, Choler; Spleen, Moroseness, and Enthusiasm; Revenge, Lust, and ill Nature, imprinted upon the mind by a wrong Education and Custom; Grounded on Ignorance, Affectation, and Singularity; improv'd by the tempting Incentives of ill Conversation; justify'd by Authority and Example; Propagated by Interest and Party, and Establish'd by Immorality and Debauchery. Such a Malignant Composition of the most Venemous Ingredients, as are enough to Raise a Plague among Mankind; and were not God infinitely Merciful, *unpeople* the World! Wherein it bears so absolute a Sway, that it seems to be the General Informing Principle which Aequates, Enlivens and Inclines all our Passions, Appetites, Deliberations, and Actions.

This, I presume, I have in some measure prov'd: But will crave your Lordship's Leave to illustrate it a little further from the last Consideration. Namely, the Mischief that Prejudice produces.

1. First, in the Conduct of Humane Life and Conversation.

2. Secondly, in the Administration of Justice.

3. Thirdly, in the Corruption of Religion,

1. As to the ill Consequences it has upon the Conduct of Humane Life and Conversation: Which will appear a double Way, both with regard to our selves and others, in that it hinders a Man from ever arriving at a just Knowledge of *Either*; and therefore, as he can never be sufficiently Humbl'd for his own Infirmit-  
ties, so on the other Hand, he can never have a true Value, or Esteem, for the Virtues of his Neighbour.

For when we are prepossess'd with odd fantastical Notions, we put a Cheat upon our selves, and impose a Lye upon our own Understandings; and industriously avoiding to examine and look into our inward Circumstances, hide our Weaknesses, as much from our own View, as others Discovery. Hence we grow Wise in our own Conceits, and become Positive, Peevish, and Assuming; Uneasy, not only to our selves, but to all those we converse with: For, having extinguish'd the Light of our own Reason, we endeavour to put out the Eyes of our Brethren, and Saucily obtrude our Dogmatical Thoughts upon every Body; as if we had the Commission to Broach New Schemes of Philosophy, and the Prerogative of Prescribing Faith to the World. This is so wretchedly Forlorn a Condition, that it renders us incapable of ever Reforming our Errors; for we expect the same Base Flattery from Mankind, that we give to our Selves; and Pride so Hardens us against all wholesome Advice, that we scorn to Receive it from our Friends, much less will we Condescend to Learn any thing from our Enemies; and we had rather with *Ahab*, Lose our very Lives, than Listen to a *Micaiah*, Prophecying Evil concerning us: Thus as *Prejudice* Cramps, and Strengthens the Mind, and renders us Short-sighted, and Ignorant of our selves, so does it no less Obstruct us, in forming a Just Sence, and Esteem of other Mens Intrinsick Worth and Characters.

For, let any one have an *Aversion* to his Neighbour, tho' never so Groundless and Trifling, how will this Eclipse his Merit; and Prevent his Treating him, not only with Candour, but even with common Decency and Humanity! How difficultly will he be brought to allow any Perfection in him; and shou'd he afterwards have the happiness of a nearer Access and Acquaintance to shew him the Error and Folly of his *Prejudice*, how hardly will he be constrain'd to Forget and Wear it off! And (as there's nothing so Aukward and Contemptible, as Pride reduc'd to Shame) with what haughty Confusion will he be compell'd to Confess it, tho' he is inwardly never so much convinc'd of his Mistake!

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On the contrary, let a Man be but prepossess'd in *Favour* of another, his Judgment stands *Brib'd*, and *Retain'd*, having his Person in *Admiration* because of *Advantage*, He views every thing *Magnify'd* in his Reputation, and like a *Fond Lover*, will Adore even *Deformity*; Injuring his very *Friend* with a fulsome *Accommodation* of those *Virtues* he has *Nor*, and so awakening the *Malice* and *Jealousy* of his *Enemies* to *Pry* into, and discover the real *Faults* he has; which he is forced not only to *Blush* for, but even to *Justify*, and to prostitute his own *Credit* in *Vindication* of another's. It may further be observ'd, that according as any Man is *Engag'd* in a *Party* or *Profession*, or lies under such particular *Circumstances* in his *Life* and *Character*, he shall be more or less *Obnoxious* to the *Insults* of his *Adversaries*, or *Entitl'd* to the *Partial Favour* of his *Friends*. What is it else that *Suppresses Learning* and *Virtue*, and raises some Men unaccountably to *Dignities* and *Preferments*, and draws 'em up like *Fortunate Exhalations*, to *Blaze* in the *Firmament* of the *Church* and *State*, and oftentimes pretend the *Disturbance* and *Downfall* of both? Such is the *Spighr*, and *Malice* of Men of different *Employments*, that when any one is by *Fortune* or *Providence* cast upon a *Profession*, he must not expect a fair *Treatment* from those of another, especially if attended with *Honour* and *Grandeur*. And whoever in the same *Profession* arises to a distinguishing *Excellence*, must permit all those *Below* him to view him with *Regret*, and an *Evil Eye*, and to *Envy* and *Calumniate* those transcendent *Virtues* they cannot reach; which seem as much to lessen and reproach them, as they exalt his due *Praise* and *Glory*. And such is the *Misfortune*, and discouraging *Curse* of *True Merit*, that tho' it be never so conspicuous and shining, if it wants the *Recommendation* and *Assistance* of a *Party*, it may for ever lie *Neglected*, *Unrewarded*, and *Bury'd* in a *Modest* and *Humble Poverty*. I shall mention but *One* more *Instance* of the *Malignity* of *Prejudice*, which 'tis not easie to judge, whether it proceeds from the most ridiculous *Folly*, or most daring *Wickedness*, as being in one single Act

a Breach of all the Laws of God, Nature, and Nations, I mean those Impious, as well as mistaken Notions Gentlemen maintain of Honour in Duelling, whereby they Supercede all the Authority of Government, as if that was not a sufficient Guard for Right and Reputation, wrest the Sword of Justice into their own Hands, Usurping the Vengeance due only to that of God, Palliating Murder under the Pretence of Bravery, and Cool-Bloodedness, under Equity and Satisfaction.

2, The Ill Effects of *Prejudice* are no less Pernicious in the Administration of Justice. For here it confounds Right and Wrong, Annuls Property, Sets Fraud and Oppression, Extortion and Violence above Innocence and Honesty; Makes a Court of Judicature, an *Asylum* of Villany; the Tribunal, the Pelt of the Kingdom; and the very Law, that was made for the Redress of Injuries, it self the most insupportable Injury. When GOD, who is the Sovereign Law-giver and Judge of the World, Vouchsafes to give us an Idea of his Immaculate Justice, 'tis by the Description of his *Impartiality*, that he is no *Respecter of Persons*. And, in the first Court of Judicature that he Erected amongst Men, he Enacted it as the *Supream Law*, and as the Prime Rule, by which all Humane Laws are to be Executed, *I Charge you Judges, Hear the Causes between your Brethren, and Judge Righteously between every Man and his Brother, and the Stranger that is with him. Ye shall not Respect Persons in Judgment, but ye shall hear the Small, as well as the Great; ye shall not be afraid of the Face of Man, for the Judgment is God's. Thou shalt not wrest Judgment, neither take a Gift, for a Gift does Blind the Eyes of the Wise, and Pervert the Words of the Righteous, Deut. 1. 17. c. 16. v. 19.* Which Injunctions we find Ratify'd by the Apostle in as exprels Language, *If you have Respect to Persons, you commit Sin, and are Convinced of the Law as Transgressors Jam. 2. 9.*

But to detain your Lordship no longer, I only intreat your Patience, to shew the most dangerous Consequence of *Prejudice* in Religion. And truly here the Malady seems so Invererate, that the Patient gives him-  
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self over, and Nauseates and Despises both his Remedy and Physician. When Men have Rais'd for themselves, New and Anomalous Plans of Religion, Suitable to their Inclinations, and agreeable to their Lives, they will *Wrest* the Word of God to Defend their own *Inventions*, rather than Relinquish 'em. And 'tis very strange, considering the Plainness and Perspicuity of the Holy Scriptures, that there were never since the Foundation of Christianity, any False Doctrines, Heresies or Schisms, Broach'd or Propagated in the World, tho' never so extravagant, shocking, and inconsistent with each other, but have equally laid their Claim to the inspir'd Writings for their *Justification*; and set up the Gospel, as the *Universal Standard* of their Truth and Authority. This was the Fraudulent Stratagem of the *Grand Founder*, and Father of all Falshood, the Devil, who thought himself secure of betraying the Very Son of God with its Delusion; and by which the *Socinians*, who Copy so perfectly after their Master, endeavour to Disprove his Divinity. And what Absurdity can be ever so Nonsensical, and Flagitious, that Man's *Prejudices* cannot enable 'em to swallow; when through these, they shall dare to Counterfeit GOD's Commission, to Blaspheme his Holy Inspirations, to Impeach the Divine Veracity of Contradiction, to Arraign the God of Truth for Falshood, and to bring Omniscience to Seal to the Forgery of a Lye? For what else can all that Multitude of Opinions, that Distinguishes the several Classes, Sects, Divisions, and Sub-Divisions of pretended Christians and Churches in the World be call'd? Which are drawn like so many Lines from a Center, all Uniting in the same Point, yet Separated and Widening from each Other. Some placing Religion in Speculation and Mystical Vision, Others in meer external Pomp, and Profession, and not a Few in a bold, conceited, ignorant Confidence and Presumption. One exalting Morality above the Gospel, another intirely Excluding it. This Representing Christianity, as a Commodious and Genteel Institution, and complying with our Apperites and Pleasures; and another as a Sharp, Rigid, and Melancholy Discipline, wholly incompatible with Human Life. This, by indulging Men

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in Vice, making them *Libertines* and *Atheists*, That, by Setting up an Impracticable Virtue, *Quietists* and *Enthusiasts*. Here we find a People holding Variety of *Sacraments* and *Orders*, These others utterly denying both. Some pretending the *Pope* as a Supreme Judge of their Faith, another setting *Tradition* and *Councils* above him; and a Third Sort for resting in the Suggestions of a private Spirit. And all in their Way assuming a kind of *Infallibility*; as if Truth chang'd its Form and Appearance according to the *Difference* of Men's *Humours* or *Climates*. And truly he that Reads their *Histories* and *Controversies*, will find scarce any thing else, but a *Party-Prejudice* running through them all. Thus every Sect has its *Particular Prejudice*, which Governs their Reason and Religion; it can make a *Jew* Crucify his *King* and *Saviour*; a *Mahometan*, and *Socinian*; Ungod him; a *Papist* devour him; a *Lutheran* hold a *Virtual* and *Real*, and yet a *Local* Presence of *Christ's* Body in the Holy *Eucharist*; a *Calvinist* believe God from all Eternity, to *Reprobate* the whole World, but himself and his Brethren; and an *English Fanatick* (the greatest Monster of 'em all!) in a sordid *Imitation* of him, Rend the Church into Schism and Distraction, and Anemathize Bishops, to set up *Lay-Elders* and *Occasional Conformists*. Thus Fatally does *Prejudice* Mislead Men into the most Damnable *Heresy* and *Infidelity*; for *Errors in Judgment* will be found to Endanger our Salvation, as much as *Errors in Practice*; and 'tis scarce Possible there should be one without the other. And this *St. Paul* has given us a lively Example of in himself, who with an *Erroneous* and *Prejudic'd* Conscience, as a strict and malignant *Jew*, might have Forfeited the Benefit of his *Persecuted Saviour's* Sufferings had not his *Saviour* himself, by a *Miraculous* Mercy interpos'd for his Conversion.

Now, what an Infinite and invaluable *Blessing* do we enjoy; Who, by God's *Preventing Grace*, are Baptiz'd, and Educated in a Church, whose *Primitive Creeds*, *Orthodox Articles*, and *Charitable Discipline*, are the most efficacious means, either to Anticipate, or Eradicate all these *Prejudices*! A Church, which if God

in his utmost Wrath, should permit its Enemies to Subvert, We may justly conclude that the great Day of Final Retribution is drawing near; and that Mens Sins and Prejudices are Ripe for Divine Judgment, and call down Vengeance upon that wicked Earth, in which *scarce any True Faith shall be found!*

Next to a firm Adhesion to, and unshaken Perseverance in, the Doctrine of This BEST of CHURCHES, which no Seducing *Prejudice* can pervert; no Phana-tick Enthusiasm Corrupt; no Superstitious Abominations Defile; and whose only Stain and Reproach are those *Double Apostacies*, that Trim and Prevaricate with Her Communion, which must End in Her Dissolution: If any among us, notwithstanding Her Excellent Rules to prevent it, are misled with *Prejudice*, as even the Best of Men may be Obnoxious to it, let us nicely and diligently Examine into the Nature, and Grounds of our most Holy Religion; which consists, not so much in a Laborious search of Learning, and an Accurate Skill in Distinguishing the Subtle Sophistry of Controversy, as in what the Scripture calls a Resign'd and Ready Will to believe and obey, whereby *we shall know of the Doctrine, whether it be of God*, by an Honest Mind, and a Pure and Humble Heart, *holding the Mystery of Faith in a Good Conscience* | which if we put away, we shall certainly suffer Shipwrack in the dubious Course of our Salvation. Let us labour so to Conquer our Passions, and particularly that great Leaven of Pride, that ferments them, that we may attain to that Habit and Perfection the Apostle describes, of having *our Reason and Senses Exercis'd to discern both Good and Evil*. Let us Weigh, Measure, and compare one Principle with Another, and never presume to Settle any Thing as a Principle in our Minds, but upon the Authority and Conviction of Reason, and Revelation, the only sure Foundation we can Build upon. And to make these our Endeavours Successful, we must have a constant Application to the *Throne of Grace*, for the Divine Assistance, to Supply the Defects of our Nature, by the Gifts and Efficacious Succours of the Blessed Spirit of Truth, to conduct our wandering Steps through the

*dark Veil of Sin and Misery, and to lead us into that Truth from which no Temptation may ever Seduce, or Divert us.*

Thus far it lies in every ones Power to Correct, or Subdue his own Errors; this is every Man's particular Care, and private Province, to amend what may Respect his own Life. But those *Publick Causes* of Prejudice, which affect the Body Politick, and strike at the National Interest and Safety, call for the Assistance of the Magistrate, and the Power, and Execution of the Law, upon which they are such an Open Violation and Reproach.

Amongst which we may Single out, as the most Notorious, Those *Illegal Semenaries*, that are Planted up and down in several Parts of this Kingdom, as 'twere so many *Schismatical Universities*, set up in Opposition against the ESTABLISH'D Church, and our *Royal Fountains of its Learning*, for the Education of Youth in all the Poysonous Principles of *Fanaticism* and *Faction*; and to Debauch them with the Corrupted Maxims of *Republicanism*, which in our Constitution has, and must for ever end in *Anarchy* and *Confusion*. And is it not therefore high time for the Law to take Cognizance of such a *Growing Mischief*, which if suffer'd to go on with Connivance and Impunity, will gradually gather Strength, Rise into *Corporations*, and Societies of *Schism*, to Propagate a *Generation of Vipers*, that will eat through the very Bowels of our Church, and Perpetuate their *Dissention* to Posterity?

It is too Notorious, how Liberal the *Enemies* of our Church and State have been, in Contributing to Maintain and Support them; well knowing, that they must inevitably End in the Ruin of our *Monarchical*, and *Episcopal* Government. This is a sufficient Argument, how little they Deserve; and how Much they will Abuse, any Indulgence that is Granted Them! But These are such sort of *ACADEMICAL CONVENTICLES*, as they never yet had (and We hope in GOD never will Have) any *TOLERATION* for: Were it only an Infringement upon the Rights and Privileges of our Universities, Granted, Continued, Confirmed,



firm'd, and Delivered down to 'em by the *Indisputed Authority*, and Various *Acts* of *Kings, Queens, and Parliaments*, it might be a very *Justifiable Cause of Complaint*, for the Redress of such an *Insupportable Grievance*. But this is a *Transgression* of a much higher Nature, 'tis no less than an *Usurpation of the Prerogative of the Crown* (which our Wise Senate has declar'd so Sacred and Inviolable) and which, if not speedily prevented, will in time pluck it from our *Prince's Head*. Upon which it can never Rest Safe or Secure, but as 'tis Upheld by the *Principles* and *Doctrines* of the **CHURCH of ENGLAND**, as Distinguish'd from all other *Reform'd Churches*.

Doubtless out of These *Schools* and *Nurseries* of *Rebellion*, have *Spawn'd* that Multitude of *Factionous, Heterodox, Atheistical, Lewd Books, and Seditious Libels*, which are every Day *Publish'd* against *Monarchy*, and the *Establish'd Hierarchy, and Religion*, to the Encouragement of *Vice*, and the *Destruction of Piety*, and the *Scandal and Extirpation of our Law, Nation and Government*. What *Church* or *Kingdom* in the World would patiently endure to see it self thus provokingly *Affronted*? And the Memory of the **BLESSED MARTYR**, the greatest *Glory* and *Defender* of Both, made the *Infamous Subject* of *Scorn* and *Drollery*, whilst the last Branch of the *Royal Family* is notwithstanding—— Yet, God be *Blessed*; *Flourishing* on the *Throne*: What can be the meaning of those *Justifications*, that are now every where *Publish'd*, of that *Horrid Rebellion*, both out of the *Press* (and, to its *Eternal Disgrace*!) out of the very *Pulpit*; together with the *Impudent Burlesquing* the *Dismal Murder* of **HER ROYAL GRANDFATHER**, but to Prepare the *Nation* to *Act* over the same *Bloody Tragedy* again? If an *Heathen Republick* would not suffer the *Mysteries* of a *False Religion* to be *Profan'd*, what *Holy Indignation*, what *Zealous Resolution*, what *Ardent Affection*, ought we to show in the *Defence* of the *Venerable Mysteries* of our *True Religion*, which is thus openly *Attack'd* with *Reviling Scoffs*, and *Ridiculing Blasphemy*: These are such *Crying Sins*, as  
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are enough to Sink our Nation into Everlasting Vengeance, if not Prevented by a Timely Execution of the Law upon such Enormous and unheard of Offences.

I must yet, my Lord, intreat your Lordship's Patience, to make one Observation upon the Great Pains now taken by the Fanatics to bring the Church of England into the same Equal Combination with those that were concern'd in the Blood of the Royal Martyr; but I hope the following Title of a Treatise, written by one of their Greatest Divines, will be an Ever living Memorial against this Villanous Suggestion, and which shall in a short time be Presented to the World, for the Illustration of that Sublime Truth, which their Diabolical Falshood would Endeavour to Eclipse. *Υπερσολυα. The OBSTRUCTERS OF JUSTICE, or a Defence of the Honourable Sentence passed upon the Late KING, by the High Court of Justice, Wherein the Justice and Equity of the said Sentence is Demonstratively Asserted, as well upon Clear Texts of Scripture, as Principles of Reason, Grounds of Law, Authorities, Presidents, as well Foreign as Domestick.* By JOHN GOODWIN Minister of the Gospel. Printed Ann. 1649.

And now my Lord, I shall conclude with a Hearty Wish, that what has been said, may be as Carefully Consider'd by all its Perusers, as it will be by your Lordship. Then will Falshood and Error be utterly Abolish'd, and Truth and Justice Leave the Best of Churches in a Safe and Flourishing Condition.

I am,

My LORD,

Your Lordship's

Most Obedient Servant.

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